MORMONISM UNMASKED,

SHOWED TO BE AN

IMPIOUS IMPOSTURE,

AND

MR. BENNETT'S REPLY

ANSWERED AND REFUTED.

BY

A PHILANTHROPIST

OF CHESTER COUNTY.

PHILADELPHIA:
T. K. & P. G. COLLINS, PRINTERS,
No. 1 Lodge Alley.

1840.

It is not because I considered Mr. Bennett's Reply worthy of an answer, that I have undertaken to write again on the subject of Mormonism; nor is it, that I suppose I can by Scripture and ratiocination, produce acknowledged conviction in the Mormons, for they appear to have got far beyond the reach of the influence of reason and Scriptural argumentation; but it is in order more fully to acquaint the public with their ridiculous and astounding errors, blasphemies and wickedness.

A PHILANTHROPIST.

MORMONISM UNMASKED,

AND

MR. BENNETT'S REPLY,

ANSWERED AND REFUTED.

Some time since, a tract was written by a Philanthropist of Chester County, being an impartial exhibition of the errors of Mormonism, as preached by their demagogues, in order to guard persons of honest and upright intentions, against the delusive enormities of this infatuated sect: since which time, a tract has been published, styled a Reply to the aforesaid tract, by S. Bennett, in which his intention is, as he in the title declares, to disabuse the Church of Jesus Christ of Latter Day Saints, of the slanders and falsehoods which he has attempted to fasten upon it. Perhaps, it might not be improper, to tell Mr. Bennett that the Church of Jesus Christ,* does not need such a mass of falsehood and slander as his tract contains, to undeceive it, and rescue it from its mistakes as he imagines. For if this sect constitutes the church, and if it has the true priesthood, apostolical doctrine and only genuine form of worship, then to disabuse it certainly cannot be considered necessary. This is one proof among many, of the knowledge of unknown tongues, which the Mormon demagogues profess to have. That the Mormons have been slandered in said tract, is absolutely untrue. We can bring a number of respectable witnesses, if required, to testify to the truth of what has been said. It is so far from being true that they have been slandered, that but a part of the truth of their pernicious doctrines has been told. We are now, not only prepared to substantiate what has already been said, but to exhibit more fully a picture of their doctrines. I presume when the character of Mormonism is taken into consideration, that I will not be deemed unjustifiably severe by the public, in portraying it, when using in some places severe terms; since it is rather doubtful, whether language can furnish words too strong, to give adequate ideas of it. Three particular traits in the Mormon character, are slander,

* Mr. Bennett should here have said the church of Jo. Smith; for if Christ's priesthood and covenant are abolished, and Smith's established; then the Mormons should not use his name to deceive the unwary.

imposture, and lying on every occasion, where it is judged convenient to screen them, and cover their errors. Prompted by a spirit of gall and wormwood, malignant as that of a demon, and accompanied with the impudence of fiends, their intention seems to be, to prostrate Scripture, reason, truth, religion, and all authority except their own. The following lines, will perhaps, pretty appropriately describe the spirit of Mormonism.

A poisonous morsel in her teeth she chew'd,
And gorg'd the flesh of vipers for her food,
Which virtue loathing turn'd away her eye;
The hideous monster rising heavily,
Came stalking forward with a sullen pace,
And left her mangled offals on the place!
Soon as she saw the truth, in robes of light,
She fetch'd a groan at such a cheerful sight.
Her looks were meagre, and her darkened eye,
In foul distorted glances, turned awry;
A hoard of gall her inward parts possessed,
And spread her greenness o'er her canker'd breast;
Her teeth were brown with rust, and from her tongue
In dangling drops, the stringy poison hung.
Watchful in spite, and restless to destroy,
She pines and sickens at all others' joy.
See MATTHEW xxiii, 15—33; and ROMANS iii, 13.

The Mormons essay to identify the opposition manifested against their pernicious doctrines, with the persecutions of the Christians, and thus they would insinuate that, because the community is not disposed to swallow their filthy stuff, and that because it is met with deserved censure and abhorrence, they are persecuted. That the Mormons are persecuted for righteousness' sake no one will believe, who knows what righteousness is. And if they are blessed who are persecuted for righteousness' sake, surely they are cursed who are persecuted for wickedness sake. As well might a thief, or a murderer, who having been prosecuted, arrested, and confined in prison, attempt to justify his crime by asserting he was persecuted, as for the Mormons to attempt to cover up their turpitude, under the hypocritical outcry of persecution, persecution! Now let all who have any reverence for God, any esteem for the Scripture, any desire for salvation, and to escape the wrath to come; beware of the leaven of Mormonism, for it is tenfold worse than hypocrisy.

Mr. Bennett affirms, "That any one who has the slightest acquaintance with American antiquities, or Indian traditions, will find abundant evidence to establish the fact," *i. e.*, of the genuineness of the golden plates or Mormon Bible; and says, for confirmation of what he affirms, "See Priest's American Antiquities, and A. Davis on the discovery of America by the Northmen." A thousand opinions, sir, concerning the aborigines

of this country, is no proof of the truth of this book. And he who considers opinion sufficient to constitute a revelation, especially, when there is nothing in that opinion to that effect, may no doubt, find revelations in number as the sands of the sea.—Let those who wish to see, what abundant Mormon evidence amounts to, read the books mentioned above. This is one proof among many of Mormon veracity. If I was disposed to tell one of the most ridiculous falsehoods I could invent, I do not know how I could better accomplish my purpose, than by making such unwarrantable assertions as the above. To show how discordant the Mormons are in their testimony, I will mention one instance which I know. Mr. D. in a discourse at the Westnantmeal Seminary affirmed, "That when the golden plates were discovered, they were taken to professor Anthony, of New York, and he could make but little out of them; they were then taken to a man in Albany, but he could not even so much as make out a word of them. Then Mormon was endued with the gift of the interpretation of tongues, and translated the whole of them; according to which, Mormon must have lived since the discovery of the golden plates. Pratt in his Warning Voice, says that, "Mormon was a general in the army of the Niphites, about A. D. 450, and that he collected the prophecies of the Niphites, and concealed them in Cumora, to prevent their destruction by the Lemonites," or in words to this effect: from which, the necessity of liars having good memories is obvious. But, perhaps, Mr. Davis then, had not read Pratt's Warning Voice, and of course he must give some account to satisfy curiosity when required. The absurdity of supposing the Lemonites should intend the destruction of their own Scripture, I leave for Mr. Bennett to account for.

The Mormons affirm, "That the present Indians, are a part of the half tribe of Joseph, and that they sailed to this country across the Atlantic Ocean; being furnished with a compass by the hand of God." We must of course presume that they were furnished also with a knowledge of navigation, reading, writing, &c. It is now nearly 350 years since this country was discovered; during which time, the Indians have had communication with English, French, Spanish, Dutch, &c., from whom they have procured guns, swords, axes, coins, &c. Some of these articles being lost long since, and recently found, are no doubt judged to be the work of the aborigines. But are there not mounds, forts, and the remains of towns, that show that the inhabitants of this country were once acquainted with the arts and sciences? I answer that these remains will not prove any greater degree of perfection in the arts, than that which was exhibited among the Mexicans, when first visited by the Spanish. No remains of antiquity, which can be proved to be the work of the inhabitants of this country, previous to its discovery, will constitute even so much as a shadow of proof, that the sciences of

reading and writing, much less, that of navigation and compasses were ever known here. The Israelites, so far as we are acquainted with their history, were versed in the arts and sciences: emigrating to this country (passing by the difficulties, attending their emancipation and marching in a body, through barbarous nations of people:) they would of course, not leave their useful knowledge behind them. We may reasonably presume, they would bring along with them the Scripture of the Old Testament; and by consequence, they would avoid the necessity of the Mormons counterfeiting a bible for them. Besides, as the Mormons tell us, that Jesus Christ was among the Indians here, and preached to them at the same time that he was among the Jews, they must have known something of the New Testament, of Christ's mission into the world however. If I mistake not, I marked an account of seventeen great cities, which Pratt says existed in this country, and were destroyed in the 34th year. At which time, he says, the darkness was so great, that fire could not be kindled with fine dry wood. Every person who knows any thing of philosophy, knows that life cannot continue where fire will not burn. This must have been an age of miracles, like the present. However, we will now suppose, that about A. D. 450, this country had a vast multitude of Ephraimites in it, and that they had great cities, all kinds of tradesmen, and the sciences of navigation, reading, writing, arithmetic, and consequently the Scripture, particularly the Mormon Bible, and of course a multitude of other books. Why did not the Lemonites preserve a few of their books, at least a few copies of their Scripture, if not for their own instruction, to satisfy the Mormons of its truth. When did they agree to forget themselves? to forget who they were? When did they purpose to destroy their Scripture and all their other books? their schools, furnaces, forges, smiths, carpenters, masons, &c.? Would it not be impossible, to persuade us to destroy our manufactories, tradesmen, Scripture, books, schools, farmers, ploughs, harrows, wagons, axes, &c., &c., &c., and rush into a state of profound ignorance of every useful art and science of even ourselves? O says a Mormon advocate, Alexander Selkirk was in the Island of Juan Fernandez till he nearly forgot his language. I suppose it is hardly necessary to observe, that Selkirk was alone in this island, remote from books, and all means of improvement, and preservation of his acquirements; not so with the Ephraimites here; they were in society, and had every inducement and means to preserve their knowledge. Now Mr. Bennett, tell us how the Epraimites acquired a knowledge of the Reformed Egyptian language? And why were the golden plates engraved in this language for Israelites? This is Mormon miracle all over, what astonishing believers the Mormons are!

Mr. Bennett in his Reply, says, "The authenticity of the book of Mormon rests exactly upon the same foundation, that

the communications of the Almighty to the human family, ever have rested in any age of the world, viz: the testimony of men of honesty and veracity." Whoever reflects upon the manner in which the Mormon bible was got up, will be convinced how much veracity there is in this fallacious assertion. The Mormon Bible was transformed, and got up altogether in the dark, represented indeed, as being accompanied with a multitude of miracles, but such as none but Mormons ever saw. In a word all the marks of imposture cluster round this criminal work of darkness. This abominable falsehood, is yet more evident, if we advert to the manner in which the law and gospel were given. See the 19th chapter of Exodus. Here, in the presence of 600,000 men, besides women and children, there were thunders and lightnings, and a thick cloud upon the mount, the voice of a trumpet exceeding loud, so that all the people in the camp trembled. Mount Sinai altogether in a smoke; the smoke ascending as the smoke of a furnace, and the whole mount quaked greatly. There had been miracles achieved; stupendous, public and numerous; not such as no one ever saw. Ten of which had been performed in Egypt, and were witnessed by both Israelites and Egyptians. The red sea had been divided, and the cloudy pillar by day, and fiery pillar by night had gone before the whole congregation. The gospel also was preceded, accompanied, and succeeded by miracles, public, mighty and numerous. In the words of the gospel by Matthew, xv, 30—And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them; insomuch that the multitude wondered, when they SAW the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see. The dead were raised, the sun was darkened, the earth quaked, the rocks rent, and the graves opened: such mighty miracles has God been pleased, because he saw them proper to achieve upon the giving of the law and gospel, to authenticate them, neither of which dispensations, was to be increased or diminished. Now, Mr. Bennett, where is the authenticity for your Mormon bible? I unhesitatingly affirm that it has not a particle of it; and moreover, that by the introduction of your spurious bible, unauthenticated by any divine attestations, which you are attempting to palm on the world for revelation, you incur the terrible penalty denounced against impostors—Rev. xxii, 18, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. The testimony of men, however honest they may be, is insufficient of itself to establish a revelation from God. To prove and establish, and show to the world its divine origin, authority and obligations, it must be accompanied by the achievement of works, public and seen, above all human and magical powers; such works as I have already showed, both Mosaic and Christian dispensations were accompanied with.—

And whoever essays to bring up revelations without such accompaniments, should be regarded, and in justice is regarded, as a criminal impostor, undeserving any credit, dangerous to the welfare of the community, and exposed to the punishment of hell-fire. I have already given an example or two, to show how much the Mormons regard veracity, and before the conclusion of this work, I shall give many more. Perhaps, a little raillery here, may not be judged misplaced, particularly when we consider, that to "Answer a fool according to his folly," is a Scriptural precept.

Beyond the bounds of truth and sense,
In dreams and smoke, and darkness dense,
We've travelled for a game;
Where ghosts and goblins stalk abroad,
And where there is a carnal God,
To magnify our name.

We'll sport along, and gladly look,
To Spaulding's Indian Mormon book,
Reveal'd to big Jo. Smith;
His handy craft, he'll to us tell,
Which will our gloomy fears dispel;
We'll glory in his pith.*

In hope of that great airy town,
In which we shortly shall sit down,
And lovely misses gain;
No human laws will then be found,
Which to our pleasures raise a mound;
They'll bear without a pain.

We'll sound the tidings, and we'll tell
To them whom we shut up in hell,
Enlighten'd by the flames;
Although surrounded by the smoke,
Which sometimes may our lingo choke,
We'll wash away their stains.

We'll give them signs and dreams enough,
And tales and stories of all stuff,
Which we have never seen;
And let the work their own faith do,
Or be undone 'tis very true,
We've mighty power we mean.

There's none but we, that's right, we guess;
We are the only ones that bless,
These fourteen hundred years;
You must believe, repent and turn
To Mormon faith, or on you'll burn,
In nothing more than fears.

* Strength, of which Smith boasted considerably.

Shall we have here in our enlightened country, a Mahomet and Koran? Let those who would be convinced of the effects of countenancing imposture, read an account of the state of those countries, wherein Mahometanism has prevailed, and I presume, they will not be much disposed to favor, or put their necks under the fell yoke of Mormonism, which if unshackled, perhaps, would be many degrees the worse of the two. I will now examine the nature and dimensions of the Mormon God. Mr. Bennett endeavors to prove that the Mormon God has a body. That a corporeal God is not the God of the Scriptures, and consequently, not of Christians or real saints, is what every one versed in them knows and acknowledges. A God of flesh and bones must necessarily be the object of worship of idolaters only. He brings forward for proof of his idol God; "So God created man in his own image, in the image of God created he him, male and female, created he them." Gen. i, 27. Well, Mr. Bennett, if this text proves a corporeal God, it must necessarily prove a pair of them, *i. e.*, a male and female God too. I know not where you will find such Gods, except you make them of Smith and his paramour. I will now suppose for a moment, that man was created exactly in the shape of God.—Will this prove that he has a body? No sir, no more than a statue of iron or brass, made in the exact shape of man, would prove that your body was iron or brass. The Mormons, it seems, will have a God with a body and no other. See Jeremiah, xxiii, 24, "Do not I fill heaven and earth, saith the Lord." Now, sir, if your God is the God of the Scripture, and has a body too, he must have a huge body indeed. The solidity of the matter of his body, must be equal to many billions of cubic miles.—What is it that men deluded by the devil will not believe? It is absolutely impossible for matter to act where it is not. The divinity of Jesus Christ being the express image of the person of the Father, by no means proves the Father corporeal. The Mormons believe Jesus Christ was a man only! here is infidelity, but more of this presently. In the phrase, "No man hath seen God at any time," John's Gos. i, 18. Mr. Bennett says, "No man," means no sinner, no "unrenewed man:" what shall we call this spiritualising, perversion or lying? I suppose you will not say the great prophet Moses was an unrenewed man, I will now show that Moses either proves you an ignoramus, or perhaps what is worse ———. See Exodus, xxxiii, 20, "And he said, thou (*i. e.*, Moses) canst not see my face: for there shall no man see me and live. This declaration of the Almighty is what Mr. Bennett calls incomprehensible nonsense; this is the language of one who believes, and takes the Scripture literally. O sir,

"Quit for shame your sorry prattling."

He next quotes, 1 Tim. vi, 16, to show that God can be seen

in this world; all that is necessary here, to show that this does not serve, but refute him, is to advert to it. "Who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see." That the similitude of Jehovah has been seen, see Numb. xii, 8. The similitude of a God without body or parts, the Mormon understanding appears to be too much wrapped up in flesh, to form any conception of. Will you deny, sir, the existence now of spirit altogether? Has not the Scripture told you, that God is a Spirit? The Eternal Jehovah is a pure Spirit, separate from all matter, having neither body nor bodily parts; unoriginated and unlimited in his wisdom, power, justice, goodness and truth; omnipresent, and infinitely perfect. To say, that this Almighty Being cannot produce a similitude of himself, because he is a spirit and not body, and therefore cannot possess the parts of matter as the essence of his being, is to assert incomprehensible nonsense indeed. Mr Bennett says, "that Jesus Christ never was acknowledged by the Father to be the Son of God till after his baptism." But how the Mormons, asserting that "Jesus Christ was born of the Spirit," makes him a depraved being, he cannot conceive. Here we have a glaring instance of ignorance in the Mormons, of the use and nature of gospel religion. Every person who has but the slightest acquaintance with the Gospel, knows that where is no moral depravity or sin, there regeneration not necessary. Now here is the acknowledged prominent proof that the Mormons are deists. The Lord Jesus Christ, creator of all things that are in heaven, and that are in earth, visible and invisible; whether they be thrones or dominions, principalities or powers; all things were created by him, and for him. See Coloss. i, 16. The Saviour of all men is represented as being saved himself by regeneration, *i. e.*, he is represented as a sinner. I received some time since, letters from Mormons, wherein all the ability they were master of was exerted to prove that Jesus Christ was a man only. Volney, Voltaire, and Paine, came out openly and acknowledged their infidelity; but here is a set of men, real deists, who have thrown around them a cloak, which they have stolen from the sanctuary, and are consequently many degrees worse than confessed infidels; wolves in sheep's clothing, false prophets, and wretched hypocrites; how can ye escape the damnation of hell? See Matthew xxii, 43-44-45, and John's Gos., chap. i, and Isaiah ix, 6.

That there is no hope for them, who hypocritically profess belief in the Scriptures, and deny that Jesus Christ existed before the world, or from eternity, and consequently deny his divinity. See John's Gos. vii, 24. For if ye believe not that I AM, (he, *i. e.*, the same I AM, who spoke to Moses,) ye shall die in your sins. That he existed previous to his incarnation, is not only showed by the texts referred to, John xvii, 5; but by a multitude of other passages it can be showed: so that to worship

Jesus Christ, and conceive of him as being a man only is real idolatry. They who believe that Jesus Christ was a man only, must necessarily believe he was a very bad one; one who professed to be what he was not, whose doctrine was delusion, and himself a hypocritical deceiver.

The 37th chapter of Ezekiel was quoted to show, that the Scriptures could not all be taken literally. The Mormons say this chapter is a prophecy of the resurrection. We will admit that it is for a moment. Now me must take it exactly according to the letter, verse 7th. I prophesied there was a noise, and, behold, a shaking, and the bones came together, &c.; all the verbs here are in the imperfect tense; *i. e.*, they represent past time. Now, Messrs. Mormons, if this was your resurrection, it was all past thousands of years ago. Before we can take this chapter literally, we must find a valley full of bones; a valley which has in it all the bones of the house of Israel. A certain Mormon was asked where that valley full of bones was! The reply was immediately given, "The world is that valley?" This is the way the Mormons take the Scripture literally.—They assume to themselves the right of twisting, increasing and diminishing scripture, so as to qualify it for all their purposes, exclaiming too most bitterly at the same time, against all spiritualising. O ye whited sepulchres, full of dead men's bones and all uncleanness. From verse 16th to verse 20th of said chapter, the Mormons have pressed into their service to prove their counterfeit bible. Now for the letter again; the writing on these sticks mentioned, was to be done by Ezekiel himself, and I hardly suppose they will venture to say he wrote their bible.—This prophecy was uttered before the Babylonish captivity, at which time the books of the Old Testament were not joined in one book as they now are. This was done upon their return, I shall now pursue the letter of this chapter a little farther. After the Jews and Israelites are gathered together, (according to Mormonism) into a great city along with the Mormons in this country, and also into the old Jerusalem rebuilt, David is to be their king, of course, in both countries. Now I should like to know, where the Mormon kings and queens are to reign; let this suffice for the Mormon literal nonsense, any sense, and every sense.

It is now obvious not only from my testimony, but from the acknowledgment of Mr. Bennett himself, that the Mormon objects of worship are; a corporeal God, and a Saviour, once a sinner and human only. It evidently follows, that the religion which recognises such objects of worship, must be carnal and idolatrous.

In the developement of the Mormon doctrines, it was affirmed, that they declared their sole dependence on private and immediate revelation in language like this, "When one commandment is revealed to you, obey that, when another, that," &c.—Besides the declaration of Smith; "That he did not need the

Scripture," is generally known. Now as the commandments of the Scripture are already revealed; it follows, that, if we are to obey commandments only as they are personally revealed to us, we cannot consider the commandments of the Scripture obligatory. I, therefore, boldly affirm that the Mormons do in effect, make void the whole Scripture, notwithstanding, they hypocritically profess to observe it all. See Mark vii, 9. Mr. Bennett calls the above charge a lie, and essays to prove it, by remarking, "You say the Mormons tell us the whole celestial law must be kept, in order to attain the spirit," and then observes, "Liars ought to have good memories." I pledge myself whenever called upon, to bring forward witnesses to prove that the Mormons have taught entire dependence on private revelation, as well as the necessity of keeping the whole celestial law,* in order to obtain the spirit; so that this not only shows the Mormon doctrine to be absurd, but self-contradictory. The thrust you mention, is not at the impracticability of keeping the commandments of God; but at the presumption of keeping them without the spirit and grace of God. It appears, that Mr. Bennett thinks, "To keep the whole celestial law," in order to obtain the spirit is altogether evangelical; but this is quite as repugnant to the Scripture, as the last is impious, as is evident by Rom. iii, 28, and ix, 31-32; and Gal. iii, 11; and Ephes. ii, 8, and a multitude of other passages; so that here, as in many other places, the Mormon ignorance of Gospel religion is most conspicuous.

The doctrine of a third covenant is still insisted on, and to prove a future covenant, he brings forward the 8th chapter, and 10th verse of Hebrews. The verbs here are in the first future tense; but mark, this is a quotation from Jeremiah, chap. xxxi, verse 33; But this shall be the covenant, that I will make with the house of Israel, &c. This covenant in verse 31st is called new. Now any person who will read these chapters, and can conceive the covenant mentioned, to be any other than the Gospel covenant, is capable of conceiving any thing: besides, he who preaches a third covenant, necessarily preaches another gospel; and therefore, another scripture: is there any one who cannot see that this is superseding the Bible? If the covenant of Jesus Christ, or of the Gospel is abolished, and another covenant established, the Gospel itself must be annulled, and therefore the Scriptures too; and if the priesthood and covenant of Jesus Christ are null, his mediatorship and atonement are necessarily so too; and therefore it follows, that the Mormons not only reject the priesthood and covenant of Jesus Christ, but also his mediation and atonement. And accordingly they must preach another Gospel, another covenant, another priesthood, another

* The Mormons pay no particular regard to the Sabbath.

Saviour or Christ,* and another revelation; and of such Paul says, "Though we, or an angel from heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed, Gal. i, 8.

Mr. Bennett says, "We do not affirm that the kingdom of God existed after the apostles, evangelists, &c. Who said you did? This is a specimen of that sophistry, which is so often distinguished in their speaking, and to which they resort on all occasions, to varnish and cloak their criminal absurdities. You, or your Mormon brethren, have said over and over again, "That the kingdom of God was lost about A. D. 450, and since which time till the present generation, no one, notwithstanding all he could do, could get into it. Now every one who has any knowledge of the history of the church, knows that there was not a succession of apostles and evangelists; the apostles being followed by bishops and elders, and the evangelists having written the Gospel history, were no longer necessary; and consequently, from the decease of the apostles and evangelists, till A. D. 453, at least 350 years, the church, according to Mormon concession must have existed. We, therefore, according to Mormon concession, have the existence of a true church for 350 years, without apostles and evangelists; it follows, that the silly Mormon cant, of the necessity of apostles and evangelists to constitute the true church, is obvious. This shows again that Mormonism is self-contradictory; and besides, it shows the deplorable ignorance of the Mormons of the kingdom of God. To say that God has had no love for the world, no compassion on his creatures; and that he has forgotten to be good and just for nearly 1400 years, insomuch, that during all that time he has not enlightened and saved one, is not only to deny a great part of the Scripture, but it is to believe, that he has abandoned to destruction, at least 32 thousand millions without the offer or possibility of salvation.—O ye impostors, ye represent the God of love and mercy, as the most cruel tyrant in the Universe. But the Mormon God is not the God of Abraham, Isaac and Jacob. They have not only manufactured for themselves a new unknown God, but a multitude of other preposterous novelties: a new counterfeit revelation and Bible, an enormous corporeal God, a new depraved saviour, a new covenant and gospel, and therefore, another set of apostles and evangelists; apostles sent by the new saviour, and evangelists to write his history and new gospel, a new earthly heaven, in which children are to be produced by procreation, and a new hell, in which there is neither heat nor fire.—What most astonishes me, is that there are persons to be found, so infatuated as to be gulled with such a mass of blasphemy, absurdity and wickedness.

* One of their hymns ascribes that power or prerogative to Smith, which belongs to God only, as can be seen in the first part of the book?

A bare recital of the disorganisation of the kingdom of God, is sufficient to refute such an absurd idea. It will require something more than the magic power of Mormons, in conjunction with that of their master, the devil, to break in pieces the kingdom of God. Wherever the love of God is shed abroad in the heart, there is submission to God, there he reigns, and there the kingdom of God is. Again, it is said in the Reply, "That I deny that Peter told the truth, when he says, that the Gospel was preached to them that are dead." This is a positive falsehood. I believe the Gospel was preached to the dead; but I do not believe, as the Mormons do, that it was preached to the dead, after they were dead. Peter says, "The Gospel was (not is) preached to the dead.

Any number of persons who can counterfeit a bible, a god, a saviour, priesthood, covenant, &c., and invent a set of articles, coloring them, so as to give them some kind of resemblance to those contained in the Gospel, when in truth, every one of them when examined closely, is found to be but an insidious imitation, are certainly foully depraved. That the principles of the doctrine, about which the Mormons make so much noise, are as different from those contained in the Scripture, as hell is from heaven, I will soon show.

The first of these is faith; but is faith in a corporeal god, a depraved saviour, and a false bible, &c. the faith of Scripture? I presume no Christian will say so; besides, the faith preceding repentance, as St. James saith, is that of devils.

The second is repentance; but is it Gospel repentance to abandon any principles and practice however corrupt, and embrace the Mormon doctrine? No one will say so, except he is grossly deceived. The third is immersion; this word is not found in the Gospel at all; however, baptism is; but baptism according to the Gospel is a sign of regeneration; and that it is not essential, in order to the gift of the Spirit, see Acts x, 44, and what follows. The Mormons profess to forgive sins by baptising; this Mr. Bennett calls a lie; but I can prove the lie is on the other side. This the apostles never professed or undertook to do. The very words L. Barns used are these, "The apostles forgave sins by baptising:" he had frequently before intimated that they possessed apostolical powers. If this is not insinuating that they possess power to forgive sins, I cannot tell what is. But baptism is not only a sign of regeneration, not by material water, (this is absurd to the very last degree,) but by the effusion of the grace of God; but also an evidence of faith. In the Mormons, it is a sign of the perfection of the grossest of delusions. The fourth is laying on of hands; the apostles in some cases laid their holy hands on some, by which and their faith and prayers, God saw proper to bestow his blessing; but this will never be given by the imposition of the most unholy hands of impostors. If the sacrifice of the wicked is an abomination to the Lord, so is all their illusive

forms. The fifth is sacrament; the sacrament was, and is administered as a sign of the body and blood of the humanity of Jesus Christ, virtually and spiritually received by believers.—See John's Gos. vi, 55. With the Mormons it can be nothing more than a mere mock form, seeing their saviour is a man only. The sixth is the resurrection; that of the Scripture is in power and spirituality. See 1st Cor. xv, 43–44. The Mormon resurrection is in carnality, begetting children, multiplying, &c.—The seventh is eternal judgment, *i. e.*, the decision of the day of judgment will be irreversible, and forever. See Matth. xxv, 41–46. The Mormons say the Gospel is to be preached in hell, and that there is neither heat nor fire there: therefore, they neither believe in the judgment itself, nor in its perpetuity. Wherefore, it is evident, that those principles which the Mormons profess to extract from Scripture, and about which they make so much hudder, are as repugnant to it, as heaven is to hell.

Mr. Bennett affirms, that professor Durbin said, "We can conceive of God in no other way than as a substance," and observes, "the moment we attempt to conceive of a thing, we invest it with materiality." Here he tells us in effect, that he has no idea of any other substance than that of matter, or corporeity. What a mind and soul of matter and flesh the Mormons must have. Thus in farther attempting to prove the existence of the Mormon corporeal god, he proves his pitiful ignorance. That we do not now bear the image of God, see 1 Cor. xv, 49; and Philip. iii, 21. Now sir, you may see a description of your character in Rom. i, 22; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, &c. See Deut. iv, 15-16.

He says the apostles were commissioned; very true. The apostles were commissioned by Jesus Christ, but the Mormons are commissioned by Jo. Smith; this is scarcely worth boasting about. He again affirms, "on the Gospel plan, the only means by which we can obtain remission of sins, is through obedience to the ordinance of baptism, and the gift of the Holy Ghost through laying on of hands, (speak out, sir, and say of a Mormon.) This is sufficient evidence of itself to convince any Christian that the Mormons are in entire ignorance of both the manner and essence of Gospel religion. See John's Gos. i, 12, and v, 24; Acts xvi, 31; and Rom. iii, 28, iv, 5, and x, 9–13.

He affirms in page 12th of the Reply, "we have the true authority restored; to wit, the Melchizedeck priesthood." I understood before, that J. Smith said, he had the true priesthood of Melchizedeck.* That Melchizedeck was a type of Christ; see Hebrews v, 10. And that there was but another priesthood to

* Smith moreover affirmed "that he had the keys of the kingdom of heaven," as I was creditably informed.

be established, and of course another priest, after the order of Melchizedeck; see Chap. vii, 16. And that the priesthood of Christ is perpetual; see verses 21st and 24th. And that no other offering is necessary than that made by Christ; see chap. x, 14. Now as we are told in chap. vii, 21, that the priesthood of Jesus Christ is forever: the Lord sware and will not repent, thou art a priest for ever," after the order of Melchizedeck; it follows, that this priesthood never has ceased, nor will it ever cease, and that the Mormon doctrine, that this priesthood and its covenant ceased about A. D. 450, is a blasphemous imposture; and consequently, as the priesthood of Jesus Christ has never ceased, it has not been superseded by that of Smith; and therefore Christ, and not Smith, is still the Saviour, Priest and Mediator. Criminal and black as the sins of that man are, who makes himself a Christ; there have been false Christs before; see Matth. xxiv, 24, "For there shall arise false Christs, &c."* And the Mormons by insidiously essaying to establish another priesthood and covenant, than that of the true and only Christ, do in truth deny the Lord that bought them; and shall as surely as the Scripture is true, bring upon themselves swift destruction.

It is not impossible, that the Mormons may be able to produce some kind of signs, a kind similar to those exhibited by the Magicians of Egypt and Babylon originally, and to those performed by the Sorceress of Hindoostan of the present time; and that they may have a kind of juggling prophets among them, similar to those among Mahometans and Indians, but who truly are nothing else than conjurers and soothsayers, no more able to foretell with certainty than the oracle of Apollos, or Delphos, or the prophets of Baal or the Groves. The revelation to Smith, Pratt and Rigdon, while in gaol, is a specimen of their prophetic art; the purport of which was that they were to apply to the judge of the court, and if he would do nothing for them, then to the governor, and if he would not favor them, then to the president, and if he would do nothing for them, then they were to take care of themselves. Any old woman in the country could make as good a revelation as this. It appears that they have been unsuccessful in all their applications for favor, in order to obtain their possessions in Missouri, whence they have been driven.

And it may be, that they have a kind of feeling in their assemblies. They say they have. A feeling no doubt like that experienced by pagan idolaters, during the offering of their sacrifices: the result of the operation of the spirits of darkness; without which, it would be impossible, to account for the propagation of their astonishingly absurd delusions.

But that they have not produced any signs superior to those

* Smith said, when the golden plates were revealed to him, he heard a voice saying, "Thou art the beloved Son of God," *i. e.*, Smith himself.

of magic or witchcraft, is evident: Smith could work no miracle, (he said) but among the ignorant and credulous, he could speak with unknown tongues.* How ridiculous! They affirmed at first, that they had healed the sick, but when it was to be done, there was always a want of faith. They can do nothing more now than to pray for them, and anoint them with oil; if they get well, the Mormons have cured them of course; if they die, the cause of which is the want of faith in the patient. That the Mormons may have many dreams, I doubt not. They, moreover, may have visions (of their own hearts. See Jerem. xxiii, 10.) They may also have revelations from the devil; and prophesy like Zedekiah the son of Chenaanah. They may speak with tongues like gypsies. But although they have tried a number of times to heal the sick, they have always failed. This work is too arduous for magical and demoniacal powers.

These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover; see Mark, xvi, 17-18. This is a hold to which the Mormons resort on almost every occasion, when pressed; but how inappropriate an expedient this is for Mormons, may easily be shown. These signs shall follow them (mark not all them) that believe.

First; they shall cast devils. Instead of casting out devils, the Mormons put them into those who are foolish enough to believe their absurdities. Secondly; they shall speak with new tongues. I have not heard any of them yet who could speak the English tongue correctly. However, if gibberish or jargon is new tongues, the Mormons no doubt speak this. Thirdly; they shall take up serpents. Perhaps they might do this, provided they should take them by the tails, and be careful to hold their heads at a proper distance. Fourthly; if they drink any deadly thing, it shall not hurt them. I presume a dose might be prepared that would soon silence the restless spirit of their wonder working demagogues. Fifthly; they shall lay hands on the sick, and they shall recover! This I have already showed they cannot do. Wherefore, this text is so far from proving Mormonism, that it shows it to be a foul delusion.

I received, some time since, letters from two Mormon advocates, wherein the personality of the Holy Ghost was positively denied: this appears to be Mr. Bennett's doctrine, from the manner of his expression, page 15th of the Reply, where he uses the nenter pronoun it, to represent the Holy Ghost, instead of masculine pronouns, he and him; see John's Gospel, chapters 15 and 16; and John's 1st Epistle, chap. v, 7.

* Mrs.— said she had been praying for the gift of unknown tongues, and one morning she awoke speaking a tongue she could not understand.

The Mormons presume, in connection with all their other absurdities to be made equal to Christ. What is it, when given up to the spirit of delusion that men will not believe; see 2 Thess. ii, 11–12. That finite creatures, should have the presumption to believe, that they shall be equal to the great eternal Jehovah, is certainly a grade of delusion, which none but devils could cause; and to give a finishing stroke to this presumptuous absurdity, they bring forward John's Gos. chap. xvii, 21, to prove it.

One of the Mormon members has lately had a revelation of hell (as he says) repeated three times, wherein he saw it, and fully ascertained that there was no fire there. I should not have paid any attention to this, but that I shortly after received a letter from one of their advocates, in which he affirmed, "that there was neither heat nor fire in hell, and that all the hell there is, is in one's own breast. This is literalism of the Scripture to perfection. If there is no hell only in a person's own breast, there is certainly not much danger of one being cast into himself. See Matth. xiii, 42-50, and Rev. xx, 14–15. A place without heat or fire, and so situated that no one can be cast into it, is not a very unpleasant anticipation to them who are disposed to serve the evil one.

Mr. Bennett says, "to show conclusively, that your position is opposed to the oracles of God, I refer you to the revelation of John, chap. xx, 4–5. That this chapter does not even countenance the doctrine, he supposes it proves, will be showed. The doctrines is as follows: The islands are to be joined to the continents, the sea driven to the north, all destroyed but Mormons, the righteous raised from the dead, the Mormons made immortal, and the earth made like the garden of Eden; on which the Mormons and righteous dead raised, shall flourish and reign, and multiply 1000 years. Smith says, that these events shall take place in 40 years, as near as he can tell. Jesus Christ says, of that day and that hour knoweth no man, *i. e.*, of the resurrection. See Matth. xxiv, 36. Then when the 1000 years shall be terminated, Satan shall be loosed a season (Smith says this little season is to be 1300 years;) after which the wicked are to be raised from the dead. Upon the expiration of the 1000 years, Satan is to be loosed out of prison, and go out and deceive the nations, Gog and Magog, and gather them to battle, in number as the sand of the sea. They shall compass the camp of the saints and the beloved city, and the fire of God shall devour them. According to Mormonism, those living on the earth during the 1000 years, are to be the righteous raised from the dead, to die no more, and the Mormons changed and exempted from sickness and death, and made exactly like those raised from the dead.—Then it follows, that to constitute Gog and Magog, we must believe, a vast multitude as the sand of the sea, composed of these resurrection saints, shall be deceived, and so grossly too, as to

compass the saints of God for battle, be devoured with the fire of God, and consequently suffer the second death. Now for the truth of Mormon analogy; "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Again, if we take the 5th verse in sense consecutively, which reads thus: "but the rest of the dead lived not again, until the 1000 years were finished—this is the first resurrection;" we must believe that the first resurrection is to be at the end of the 1000 years, and therefore, that the resurrection of the righteous must be meant. But it is perfectly consistent with the Scripture, to suppose that the 1000 years reign mentioned in said chapter, may be the reign of spirits, or as they are called, and truly too, the souls of them that were beheaded, &c., who shall reign, but not on earth, and therefore invisibly to us, a 1000 years prior to the resurrection of the bodies of the saints; see verse 4th. This reign is to be subsequent to the downfall of Babylon, Mormonism, Mahometanism and Paganism. That there is a resurrection of the soul from sinful death; see John's Gos. v, 25; and Ephes. v, 14. Wherefore, as this is a resurrection, (though spiritual) it is necessarily the first, and all who have part in this resurrection, and endure therein to the end, on such the second death hath no power. The next resurrection mentioned, and which is the resurrection of the bodies of the righteous, and consequently is the first corporeal resurrection, is that spoken of in 1st Cor. chap. xv; and it is to take place subsequent to the termination of the 1000 years. The next resurrection spoken of, is that of the unjust, which is the second corporeal resurrection, and which is to take place immediately after that of the righteous. I shall now show that the resurrection of the wicked, though subsequent to that of the righteous, yet is to be in the same hour, which, if done, will make it evident, that the Mormon hope is nothing but an *ignis fatuus* of their own distempered imaginations. See John's Gos., chap. v, 28-29. Marvel not at this: for the HOUR is coming, in the which (hour) all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Now it is demonstrated by Scripture, that the Mormon expectation of a 1000 years flourishing, between the two corporeal resurrections, is fanciful, wild, and delusive.

Mr. Bennett says, "that John's Gos., vi, 39-40, and xi, 24, speak only of the saints' resurrection. What, sir, shall the saints have two corporeal resurrections; one at the commencement, and one at the conclusion of the 1000 years. He who can swallow this, is prepared for swallowing something larger than camels.

I affirmed the Mormons tell us, that there are two new Jerusalems to be built, one in this country, and one in Palestine.—Mr. Bennett says, "this is another lie," and adds, "The Mormons say, that this continent is the place of the New Jerusalem,

called also Mount Zion, and that the Old Jerusalem is to be rebuilt. Now I will show on whose side the lie is. The first and third verses of the 9th song, page 17 of the Mormon Hymn Book, read thus:

There is a land the Lord will bless,
Where all the saints shall come;
There is a day for righteousness,
When Israel gathers home.

Their fields along Missouri's flood,
Are in perspective seen,
As unto Israel Canaan stood,
While Jordan flow'd between.

There all the springs of God will be,
And there an end of strife;
And there, the righteous, rising free,
Shall have eternal life.

I presume, it is not necessary, to observe that Missouri is in this country. I shall now give what Mormon Pratt says about the New Jerusalems in his Warning Voice, page 179, viz: from this prophecy we learn first; America is the chosen land of the Lord, above every other land; Secondly, that it is the place of the New Jerusalem, which shall come down from God out of heaven, upon the earth when it is renewed. Thirdly, that a New Jerusalem is to be built in America, to the remnant of Joseph, like unto or after a similar pattern to the old Jerusalem in the land of Canaan, and that the old Jerusalem shall be rebuilt at the same time; and this being done, both cities will continue in prosperity on the earth until the great and last change, when the heavens and the earth are to be renewed. Fourthly, we learn that when this change takes place, the two cities are caught up into heaven together with the inhabitants thereof, and being made new, the one comes down upon the American land, and the other to its own place as formerly. Here are a multitude of astonishingly fabulous absurdities, which I think will not be very easily matched. The erection of two New Jerusalems on on earth with hands, which was, and is notwithstanding but one; and which was built of God: see Heb. xi, 10. To be built along the Missouri, and yet not in this country. The resurrection of the bodies of the saints to die do more; then carried up to heaven in the New Jerusalems; where, although the towns were new, and built before two or three times, yet without being destroyed or waxing old, they shall be made new and built again, and the bodies raised which had never died, shall be raised a second time; and to which the Hebrews had come in vision nearly 2000 years ago, and personally too, I presume, for Paul says nothing there about vision. Mr. Bennett will not admit of their coming

to it spiritually, it must of course be literally, and visionarily; See Hebrews xii, 22. This is really visionary enough! In conformity with these literal visions of chimerical revelations of futurity, they must, as they profess, go and preach without pence and scrip, but when they are to go any distance, they take good care to procure before, they start, a good collection to bear their expenses. They say they want no pay, for their wretchedly worthless, and destructive services, but they have recourse to a variety of arts, to fleece pretty extensively, those whom they have sufficiently gulled, to admit of their so doing.

Again, it is observed in the Reply, page 14, "because those saints who are alive, and remain at the coming of the Lord, will not be so far changed, as that the relation of husband and wife, parent and child will be annihilated; therefore, you would feign create the impression, that we teach procreation in the resurrected saints." Now who is it that cannot see, that if the relations of parent, child, &c. are taught as existing, and continuing after the resurrection, that procreation must be inculcated, as continuing subsequent to it too. But to show, that the Mormons do believe, that procreation will continue after the resurrection, I will produce a verse from one of their songs, page 18 of the Mormon Hymn Book, viz:

There in the resurrection's morn,*
The living live again;
And all the children will be born,
Without the sting of sin.

The Mormons moreover say, the 37th chapter of Ezekiel is a prophecy of the resurrection, and there we read of children, and children's children; consequently, if children are to be born and exist after the resurrection, they necessarily must be produced by procreation. Now the Mormons tell us, they believe all the Scripture; then children cannot be produced by procreation in the conjugal state, after the resurrection. For in the resurrection they neither marry, nor are given in marriage; see Matth. xxii, 30. How then? Perhaps in some such manner, as they tell us on page 51st of their Hymn Book,

The Lord took Eve to him,
And taught them how to love;
Go multiply, &c.

Although the Mormons have denied this, and called it a lie; their hymns and assertions tell us on which side the lie is. It remains that from their hymns, constructions of Scripture, profession of belief and public report, the Mormons certainly do

* One of their Elders said, that "Gog and Magog, is to be made up of the children of those who have been raised from the dead.

teach propagation, and therefore procreation after the resurrection; and as it cannot be in the married state, it necessarily must be by fornication. I would farther remark, that when this abominable vice is supposed to be sanctioned and legalised in a state of imaginary purity, it cannot be considered in truth, otherwise, than as a virtue in a less perfect state.

Now having briefly gone through an examination of Mormonism, and noticed and refuted all the remarks in the reply, which I thought worth attention; I candidly declare, that I have not found one sound particle in the whole compass of this odious mass of putrefaction; and that I should not at all deem it necessary to say, "Beware of the doctrine of these artificial fools," but that I see those, who have become sufficient fools by art, guilt, and delusion to believe it. I shall, therefore, come to a conclusion, by inserting a little satire, which contains a number of their uncouth absurdities.

Strange times! strange times! we now descry,
The magic clan is trying
To darken light, and truth destroy,
And overcome all dying.
They promise signs to suit the times,
But cannot now achieve them;
They cant with tongues,* by means of lungs,
That we may all believe them.
Their preachers say, they want no pay,
For all their working wonder,
Their plans they'll ground, and bring them round,
To hook both fish and plunder.

They'll soon be gods themselves, they think,
They'll equal Christ most surely,
And then their eloquence will clink,
Through earth and hell most purely.
They've sins 'tis true, and many too,
But water's pure and handy;
Their prophet's power can easy scour;
They'll make them randy dandy.
Their preachers say, they want no pay, &c.

Their god has flesh and bones they know,
He gives much revelation,
Such as proceeds from noble Jo,
The best of all dictation.
Our priesthood new, and covenant too;
Our human, recent saviour,

* Smith upon speaking what he said was the tongue of Lapland, requested B— to interpret it, who replied, "no person living can interpret what Brother Smith has said." Wherefore, the Mormon tongues are unknown to themselves and all others, and are as unintelligible as the quacking of ducks, or gabbling of geese.

Do supersede the Bible's creed,
For Joseph's better favor.
Our preachers say, they want no pay, &c.

The thousand years will soon commence,
The resurrection's glory,
Will consummate our carnal sense;
How rapturous the story.
The female powers will all be ours,
We'll have them soon in common,
Our children too, will not know who
Has caused them to be Mormon.
Our preachers say, they want no pay, &c.

The Bible now we'll say believe;
But Joseph's revelation
Is what we truly must receive;
It needs no emendation.
Ye queens and kings, of last day things,
How great your revelation;
Written by men of unletter'd ken,
Who never knew their nation.
Our preachers say, they want no pay, &c.

The town that's built, we'll build amain,
Which God shall build once more;
The bodies rais'd, be rais'd again,
Which ne'er have died before.
The bag for Jo, and in it stow,
What's gain'd by clerks and banking;
We'll beg our pay, and sponge away,
In all our service franking.
Our preachers say, they want no pay, &c.

We'll arm ourselves with every art,
To magnify our number;
Our Mormon trash all to impart,
To those who 're in a slumber.
We'll to a man, do all we can,
By magic means all trying;
Our stuff we'll tell, and spread the spell,
And justify good lying.
Our preachers say, they want no pay, &c.

I received from a friend, the testimony of two persons of Susquehannah county, given January 27th, 1840, viz: Ichabod Buck, and Nathaniel Banker, who declare upon oath, that they were acquainted with J. Smith, and that he commenced his Mormonism about four miles from the residence of said Ichabod Buck. That said J. Smith seduced Mr. Isaac Hale's daughter, and ran away with her into the

State of New Yord; that in the opinion of all intelligent persons, so far as they are acquainted, Smith is an impostor of the blackest kind; and that he was a cunning designing knave, whose moral character was bad in all respects; and that with most of his followers, the delusion has altogether subsided in this county, where it started. The deposition of Mr. Banker adds, that the Mormon testimony, in one of their bibles, which he then had before him, affirms that the golden plates, with their engraving, were brought by an angel, and laid before the eyes of Smith and eleven more, and that said Smith translated them.* Sworn and subscribed before

SAMUEL W. TRUESDELL.

Mr. J. A. Clarke, who was conversant with Martin Harris, Jo. Smith's amanuensis, says: that in the town of Manchester, near the village of Palmyra in the State of New York, is to be seen an excavation in the side of a hill, out of which Smith pretended to have dug the golden Bible. He, said Clarke, moreover says, as may be seen in vol., 18th, No. 24 of the Episcopal Recorder, that the family of Smiths were very shiftless, lived a kind of vagrant life, and were generally known by the appellation of money diggers; that Jo's father claimed for him a kind of second sight, the capacity of looking into the earth and discovering its treasures; and that it was after a money digging excursion (which they always made in the night) that Jo. pretended to have a knowledge of the golden plates discovered to him. The Mormon statements, then he says, were modified from time to time, as their plans became more matured. At first it was a gold bible—then golden plates engraved—then metallic plates stereotyped, or embossed with golden letters. At one time, Harris was to be enriched by the solid gold of these plates; at another, they were to be kept to convince the world of the truth of the revelation—and then these plates could not be seen by any but three witnesses whom the Lord should choose. And that Smith by means of two stones, (which he now calls his Urim and Thummim) affected to translate, being concealed in a room behind a thick curtain or blanket, suspended between him and Harris; and as Smith repeated aloud, Harris wrote it down; who was told that it would arouse the most terrible divine displeasure, if he should attempt to draw near the sacred chest, or look at Smith while engaged in decyphering the mysterious characters; and that said Harris (who labored under a kind of monomania as was thought) first advanced Smith $25, and finally mortgaged his farm to procure money for Smith, in order to enable him to publish the Mormon bible.

* Pratt, in his Warning Voice, says the golden plates were dug out of, or found in, a hill in the State of New York, originally called Cumora; see page 3.